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THE CHURCH RECORD.

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Historical.

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CANON IX.

OF CANDIDATES FOR ORDERS.

We come now upon one of the most important subjects of legislation in the Church, and one which excited attention at an early period of its history.

The first canon on the subject was the sixth of

1795. Every candidate for the ministry shall give notice of his intention to the bishop, or to such body as the Church in the State in which the candidate resides may have appointed to superintend the instruction of candidates for holy orders, at least one year before his ordination. And if there be a bishop within the State or district where the candidate resides, he shall apply to no other bishop for ordination, without the permission of the former. And the said candidate shall pass through the preparatory exercises which the bishop or such body aforesaid may appoint; such as composing of Theses, Homilies or sermons, one or more, to be delivered either publicly or privately, in his or their presence, at such time or times as may be appointed by the authority aforesaid.

And this canon shall be in force from and after the first day of January next.

This canon owes its existence to a case which had occurred but a short time before the Convention of 1795 met. From an early period in our ecclesiastical history, there had been a church in what was called the Narraganset country, which is included within the territorial boundaries of the State of Rhode Island. Soon after the consecration of Bishop Seabury, a convention composed of the clergy, and lay delegates from the churches of Newport, Providence and Bristol met at Newport, and resolved, "that the Right Reverend father in God, Samuel Seabury, D. D., be, and is hereby declared bishop of the Church in this State."* The Church in Narraganset, however, though within the State, saw fit to unite itself with the Church in Massachusetts, and in 1793, upon an application from the Church in Massachusetts, a clergyman was ordained by Bishop Provoost of New-York, for the congregation in Narraganset. This produced much dissatisfaction in Rhode Island, and at the next Convention, the subject was referred to a committee, who unanimously reported, that "the proceedings of the Standing Committee of Massachusetts, were inconsistent with every principle of Episcopal government: and that they have an evident tendency to introduce disorder and promote schism; and that the promotion of Dr. W. C. Gardner, by Bishop Provoost, was directly contrary to the Constitution and Canons of the Protestant Episcopal Church."* It was also resolved unanimously, that a copy of this report should be sent to Bishop Provoost; and for a time there was danger of an alienation between Bishops Seabury and Provoost.†

Matters however were reconciled between them, and the church and clergyman of Narraganset came into union with the other churches of Rhode Island, acknowledging Bishop Seabury's jurisdiction. Bishop Provoost, it should be remarked, had no design of invading the rights of his brother bishop. He doubted in fact of the propriety of the proposal from Massachusetts when he received it, and would not comply until he had consulted his clergy, among whom were some of the warm friends of Bishop Seabury. It was at the suggestion of Bishop Provoost that the canon now before us was passed.‡

The next canon was the seventh of 1804, and was additional to that which we have just considered.

1804. Every candidate for holy orders who may be recommended by a Standing Committee of any Church destitute of a bishop, if he have resided for a greater part of the three years last past within the diocese of any bishop, shall apply to such bishop for ordination. And such candidate shall produce the usual testimonials, as well from the Committee of the diocese in which he has resided, as from the Committee of the Church in the State for which he is to be ordained.

If any particular case had occurred, which illustrated the necessity for this law, it is unknown to the writer. Its object seems to have been merely to produce as far as possible, uniformity of proceeding, in the candidates of all the dioceses, whether they had bishops or not.

In the general revision of 1808, the subject was again presented to the Church in the seventh canon

1808. Every person who wishes to become a candidate for orders in this Church, shall give notice of his intention to the bishop, or to such body as the Church in the diocese or State in which he intends to apply for orders may appoint, at least one year before his ordination.

No person shall be considered as a candidate for orders in this Church, unless he shall have produced to the bishop of the diocese or State to whom he intends to apply for orders, a certificate from the Standing Committee of said diocese or State, that they believe, from personal knowledge, or from testimonials laid before them, that he hath lived piously, soberly, and honestly; that he is attached to the doctrines, discipline, and worship of the Protestant Episcopal Church; and further, that in their opinion he possesses such qualifications as may render him apt and meet to exercise the ministry to the glory of God and the edifying of the Church.

With this enumeration of qualifications, it ought to be made known to the candidate, that the Church expects of him, what can never be brought to the test of any outward standard — an inward fear and worship of Almighty God; a love of religion, and sensibility to its holy influence; an habit of devout affection; and, in short, a cultivation of all those graces which are called in Scripture the fruits of the Spirit, and by which alone his sacred influences can be manifested.

The bishop may then admit the person as a candidate for orders.

In any State or diocese where there is no bishop, the Standing Committee may, on the evidence aforesaid, admit the person as a candidate; unless the person should be desirous of being considered as a candidate for orders in some State or diocese where there is a bishop.

A candidate for orders may, on letters dimissory from the bishop by whom he was admitted as a candidate, be ordained by any other bishop of this Church.

No canon before this had prescribed the particulars to be included in the testimonial of the standing committee, in favor of a candidate; for though, as we have seen, standing committees were introduced long before the date of this canon, and were introduced too for the express purpose of judging of the fitness of candidates, yet the *form* of the testimonial, in which they certified their sense of that fitness, was left to the committee.

There is one clause in the law now before us, the history of which it may be well here to record. The paragraph relative to the cultivation by the candidate of christian graces, was put in its present form by the House of Bishops, consisting on that occasion of Bishops White and

* MSS Journals of Rhode Island, Nov. 1790.

* Ibid. August 1793. † Bp. White's Memoirs. 2d Ed. p. 171. ‡ Ibid. 2d Ed. 172.

Claggett only. As the canon was sent up from the House of Clerical and Lay Deputies, it required that the candidate should be inquired of, as to his "practical knowledge of religion." The clause containing this phrase was stricken out by the bishops, and the present inserted in its place, accompanied however, with a paper sent to the lower house, to guard against any misunderstanding of the views of the bishops with respect to the necessity of pious affections, produced by the grace of God upon the heart. It led to a warm debate, the particulars of which are related by Bishop White.*

The next canon was passed in

1820. In addition to the testimonials produced by a person wishing to become a candidate for holy orders as prescribed by the seventh canon, he must lay before the standing committee a satisfactory diploma or certificate from the instructors of some approved literary institution, or a certificate from two presbyters appointed by the ecclesiastical authority of the diocese to examine him, of his possessing such academical learning as may enable him to enter advantageously on a course of theology.

When a person applying to be admitted a candidate wishes the knowledge of the Latin and Greek languages and other branches of learning not strictly ecclesiastical to be dispensed with, the standing committee shall not recommend him as a candidate until he has laid before them a testimonial signed by at least two presbyters of the church, stating that in their opinion he possesses extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence.

The purpose of this canon was to require evidence from an applicant, *before he was received as a candidate*, of the extent of his attainments in those departments of knowledge which, by existing laws, were the topics of *one's first examination for deacon's orders*. The propriety of this seems obvious. Not even three years were then required for study, previous to admission for deacon's orders, and but a small portion of time could be devoted to the acquisition of learning strictly theological, if the candidate were obliged also to make himself acquainted with the languages, and some of the sciences. It was best therefore, to require this knowledge before he became a candidate, as thereby more time was gained for the study of the study of theology. This was the object of the canon ;† but it seems to have been lost sight of; for in the law prescribing the examination of those who are seeking ordination as deacons, these same topics [as we shall see hereafter] are still to be the subjects of the first examination.‡

The first canon of 1823, was the next instance of legislation on this subject.

1823. Every person who desires to become a candidate for orders in this church, shall obtain admission from the bishop, or such body as the church in the diocese or state in which he intends to apply may appoint, at least one year before his ordination. The first paragraph of the seventh canon of 1808 is hereby repealed.

The law of 1808, requires one year's previous notice of *intention*, given to the bishop before ordination ; this required one year's previous *admission* as a candidate, by the bishop before ordination. "This canon," (says Bishop White) "was intended for any case of insufficiency of a candidate, in classical and scientific literature ; and with the view of arresting him at an early period of his intended devotion to the ministry ; and to prevent disappointment, after considerable time spent in theological study."*

Again in 1826, did this important subject come before the General Convention, and the only canon passed at that session, was on the admission of candidates for orders. It is in these words.

1826. Every person who desires to become a candidate for orders in this church, shall, in the first instance, give notice of his intention to the bishop, or, if there be no bishop, to such body as the church in the diocese or state in which he intends to apply, may appoint; and if, after obtaining the canonical testimonials from the Standing Committee, he be admitted as a candidate by the bishop, or, if there be no bishop, by such body as the church in the diocese or state in which he intends to apply may appoint, he shall remain a candidate for the term of three years before his ordination, unless the bishop with the advice and consent of the clerical members of the Standing Committee, shall deem it expedient to ordain the candidate, after the expiration of a shorter period, not less than one year.

The first paragraph of the seventh canon of 1808, and the first canon of 1823 are hereby repealed.

This is the first law requiring *three* years previous study by a candidate. The canon of 1823, it will be remembered, repealed the first clause of that of 1808 : and here, as that of 1823 is repealed, that of 1808 would of course have been revived, but for the express words of repeal contained in the last clause of this canon of 1826.

Under this canon occurred the case which called forth the opinion of the present bishop of Vermont already alluded to on a former page. Two gentlemen graduates of Cambridge University, who had been prosecuting their theological studies for *two* years were desirous of being admitted to deacons' orders. Bishop Griswold, to whose diocese they belonged, was willing to admit them, and addressed to the clerical members of the Standing Committee of Massachusetts, a letter stating his satsifaction with the examination of the young gentlemen, and requesting them to concur with him in dispensing with the residue of the three years required by the canon. There were two clerical members of the Standing Committee, and they refused to dispense with the full time of three years required by the canon. This proceeding on their parts led to discussion, in which the origin and rights of Standing Committees were commented on. On the one hand, it was said that they were but a council of advice, and never designed to be a board of control over the bishop : and it was more than intimated that his wishes in the case should have furnished the rule for their conduct. On the other it was contended that the canon by rendering their assent necessary, of course gave them the power of withholding it whenever their consciences required them to do so, and that the bishop's will, (however much entitled to respect,) was not to be their rule.

In the general revision of the canons in 1832, the substance of the six previous canons which we have been considering, was imbodied in one canon, in the following words.

1832. Sect. 1. Every person who desires to become a candidate for orders in this Church, shall, in the first instance, give notice of his intention to the Bishop, or, if there be no Bishop, to such body as the Church in the Diocese in which he intends to apply may appoint, or, where no appointment is made, to the President of the Standing Committee.

Sect. 2. No person shall be considered as a candidate for orders in this Church, unless he shall have produced to the Bishop to whom he intends to apply for orders, a certificate from the Standing Committee of the Diocese of the said Bishop, that from personal knowledge, or from testimonials laid before them, they believe that he is pious, sober, and honest; that he is attached to the doctrines, discipline, and worship of the Protestant Episcopal Church, and a communicant of the same; and, in their opinion, possesses such qualifications as will render him apt and meet to exercise the ministry to the glory of God and the edifying of the Church. And when the Standing Committee do not certify as above from personal knowledge, the testimonials laid before them shall be of the same purport, and as full as the certificate above required, and shall be signed by at least one Presbyter and four respectable Laymen of the Protestant Episcopal Church.

Sect. 3. In addition to the above testimonials, the person wishing to become a candidate must lay before the Standing Committee a satisfactory diploma ; or a certificate from the instructor or instructors of some approved literary institution, which certificate must state what have been his studies, and the extent of his improvement in them ; or a certificate from two Presbyters appointed by the ecclesiastical authority of the Diocese to examine him, of his possessing such academical learning as may enable him to enter advantageously on a course of theology.

* Bp. White's Memoirs, 2d Ed. p. 193.
† Bishop White's Memoirs, 2d Ed. p. 44.
‡ Vide post, Canon xiv.

* Bp. White's Memoirs, 2d. Ed. p. 249.

SECT. 4. When a person applying to be admitted a candidate, wishes the knowledge of the Latin, Greek, and Hebrew languages, and other branches of learning not strictly ecclesiastical, to be dispensed with, the Standing Committee shall not recommend him as a candidate until he has laid before them a testimonial signed by at least two Presbyters of this Church, stating that in their opinion he possesses extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence; and the Bishop, with the consent of a majority of the Clerical members of the Standing Committee, shall have granted said dispensation. This dispensation shall not be granted to any person under twenty-seven years of age, nor shall any person be ordained under such a dispensation until he shall have attained thirty years of age. And in regard to the knowledge of the Hebrew language in all cases in these Canons, the Bishop shall have the sole discretion of dispensation, without reference to the age of the candidate as mentioned in this section.

SECT. 5. With this enumeration of qualifications, it ought to be made known to the candidate, that the Church expects of him, what can never be brought to the test of any outward standard — an inward fear and worship of ALMIGHTY GOD; a love of religion and a sensibility to its holy influence; a habit of devout affection; and in short, a cultivation of all those graces which are called in Scripture the fruits of the SPIRIT, and by which alone his sacred influences can be manifested.

SECT. 6. The requisition of this Canon being fulfilled, the Bishop may admit the person as a candidate for orders, and shall record the same in a book to be kept for that purpose, and notifiy the candidate of such record. And in any Diocese where there is no Bishop, the Standing Committee may, on the same conditions, admit the person as a candidate, and shall make record and notification in the same manner.

SECT. 7. If, after obtaining the canonical testimonials from the Standing Committee, the person be admitted as a candidate by the Bishop, or, if there be no Bishop, by the Standing Committee, he shall remain a candidate for the term of three years before his ordination, unless the Bishop, with the consent of the clerical members of the Standing Committee, shall deem it expedient to ordain the candidate after the expiration of a shorter period, not less than one year.

SECT. 8. A candidate for orders may, on letters of dismission from the Bishop or Standing Committee of the Diocese in which he was admitted a candidate, be ordained by any Bishop of this Church. And if there be a Bishop within the diocese, where the candidate resides, he shall apply to no other Bishop for ordination without the permission of the former.

SECT. 9. If any candidate for orders shall not, within three years after his admission, apply to have his first and second examinations held, as hereafter prescribed, or if he shall not, within five years from his admission, apply to have his third and fourth examinations held, (unless the Bishop, for satisfactory reasons to him assigned, shall allow him further time,) the said person shall in either case, cease to be a candidate.

SECT. 10. A person desirous of becoming a candidate for Holy Orders, shall apply to the Bishop or ecclesiastical authority of the Diocese in which he resides, unless the said Bishop or ecclesiastical authority shall give their consent to his application in some other Diocese. Candidates shall not change their canonical residence but for *bona fide* causes requiring the same, to be judged of by the Bishop or ecclesiastical authority; and they shall not be dismissed from the Dioceses in which they were admitted, or to which they have been duly transferred, for the convenience of attending any Theological or other Seminary.

Thus stood the law until 1838, when a change was made in it which though apparently small was really important. In the fourth and seventh sections of the canon of 1832, it will be perceived that the bishop's exercise of the dispensing power, depended upon the consent of the *clerical members* of the Standing Committee.

In the law as it now exists, the consent of the committee including *lay* as well as clerical members is required. The reasons assigned in the discussion before the General Convention, for making this change were chiefly two. First it was said (and we believe with some truth) that the clerical members of a committee were sometimes more easily induced than they should be, to assent to a dispensation, when they knew the Bishop wished it. The laity it was supposed, would be more firm in a refusal where it was proper to refuse. Secondly it was urged that in the particulars enumerated in Section 4, as furnishing grounds for a dispensation, the laity were, to say the least, as likely to be competent judges of their existence as clergymen; and in the opinion of many, their more extensive acquaintance with the affairs of the world made them better judges than the clergy generally were. These particulars were "extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence" in the candidate seeking a dispensation. None of these were points on which the peculiar studies of a divine could be supposed to give him the best means of judging. The canon therefore was altered in this particular of dispensations only, and now stands as follows:—

1838. SECT. 1. Every person who desires to become a Candidate for Orders in this Church shall, in the first instance, give notice of his intention to the Bishop, or, if there be no Bishop, to such body as the Church in the Diocese in which he intends to apply, may appoint, or, where no appointment is made, to the President of the Standing Committee.

SECT. 2. No person shall be considered as a Candidate for Orders in this church, unless he shall have produced to the Bishop, to whom he intends to apply for orders, a Certificate from the Standing Committee of the Diocese of the said Bishop, that from personal knowledge, or from testimonials laid before them, they believe that he is pious, sober, and honest; that he is attached to the doctrines, discipline, and worship of the Protestant Episcopal Church, and a Communicant of the same; and, in their opinion, possesses such qualifications as will render him apt and meet to exercise the ministry to the glory of God and the edifying of the church. And when the Standing Committee do not certify as above, from personal knowledge, the testimonials laid before them shall be of the same purport, and as full as the Certificate above required, and shall be signed by at least one Presbyter, and four respectable Laymen of the Protestant Episcopal Church.

SECT. 3. In addition to the above testimonials, the person wishing to become a Candidate, must lay before the Standing Committee a satisfactory Diploma, or a certificate from the instructor or instructors of some approved Literary Institution, which certificate must state what have been his studies, and the extent of his improvement in them; or a Certificate from two Presbyters, appointed by the ecclesiastical authority of the Diocese, to examine him, of his possessing such Academical Learning, as may enable him to enter advantageously on a course of theology.

SECT. 4. When a person applying to be admitted a Candidate, wishes the knowledge of the Latin, Greek, and Hebrew languages, and other branches of learning not strictly ecclesiastical, to be dispensed with, the Standing Committee shall not recommend him as a Candidate, until he has laid before them a testimonial, signed by at least two Presbyters of this Church, stating, that in their opinion, he possesses extrordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence; and the Bishop, with the consent of the Standing Committee, shall have granted said dispensation. This dis-

pensation shall not be granted to any person under twenty-seven years of age, nor shall any person be ordained under such dispensation, until he shall have attained thirty years of age. And in regard to the knowledge of the Hebrew language in all cases in these Canons, the Bishop shall have the sole discretion of dispensation, without reference to the age of the Candidate, as mentioned in this section.

Sec. 5. With this enumeration of qualifications it ought to be made known to the Candidate, that the Church expects of him—what can never be brought to the test of any outward standard—an inward fear and worship of ALMIGHTY GOD; a love of Religion and and a sensibility to its holy influence; a habit of devout affection; and, in short, a cultivation of all those graces which are called in Scripture the fruits of the Spirit, and by which alone his sacred influences can be manifested.

SECT. 6. The requisition of this Canon being fulfilled, the Bishop may admit the person as a candidate for orders, and shall record the same in a book to be kept for that purpose, and notify the candidate of such record. And in any Diocese where there is no Bishop, the Standing Committee may, on the same conditions, admit the person as a candidate, and shall make record and notification in the same manner.

SECT. 7. If, after obtaining the canonical testimonials from the Standing Committee, the person be admitted as a candidate by the bishop, or, if there be no Bishop, by the Standing Committee, he shall remain a candidate for the term of three years before his ordination, unless the Bishop, with the consent of the Standing Committee, shall deem it expedient to ordain the candidate after the expiration of a shorter period, not less than one year.

SECT. 8. A candidate for orders, may on letters of dismission from the Bishop or Standing Committee of the Diocese in which he was admitted a candidate, be ordained by any Bishop of this Church. And if there be a Bishop within the Diocese where the candidate resides, he shall apply to no other Bishop for ordination without the permission of the former.

SECT. 9. If any candidate for orders shall not, within three years after his admission, apply to have his first and second examinations held, as hereafter prescribed, or if he shall not within five years from his admission, apply to have his third and fourth examinations held, (unless the Bishop, for satisfactory reasons to him assigned, shall allow him further time, the said person shall, in either case, cease to be a candidate.

SECT. 10. Any person desirous of becoming a candidate for Holy Orders, shall apply to the Bishop or ecclesiastical authority of the Diocese in which he resides, unless the said Bishop or ecclesiastical authority shall give their consent to his application in some other Diocese. Candidates shall not change their canonical residence but for *bona fide* causes requiring the same, to be judged of by the Bishop or ecclesiastical authority: and they shall not be dismissed from the Dioceses in which they were admitted, or to which they have been duly transferred for the convenience of attending any Theological or other Seminary.

SECT. 11. The ninth canon of 1832, is hereby repealed.

The practical importance of this canon will justify us in dwelling upon it with more than usual particularity. According to this law there are *four* distinct classes of individuals who may become candidates for holy orders in the Protestant Episcopal Church, and but four; for every applicant must come under one or the other of the following descriptions of persons, viz.

I. Those who, having passed through a regular course of collegiate instruction, are possessed of a diploma testifying that they have been admitted to a degree in the arts.

II. Those who have not passed through a course of instruction in any chartered college; but have pursued their studies in "some approved literary institution."

III. Those who, without the advantages of a collegiate education, or a course of instruction in "some approved literary institution," have yet by private study possessed themselves of a certain amount of "academical learning."

IV. Those who have no "knowledge of the Latin, Greek and Hebrew languages, and other branches of learning not strictly ecclesiastical," and seek admission by dispensation.

Though it may involve some repetition, yet it will contribute to perspicuity to take up these several classes separately, and answer for each the inquiry, "what steps are to be taken to become a candidate for orders?"

I. *Of applicants who having passed through college are possessed of a diploma.*

An applicant of this class must,

I. If there be a bishop in the diocese in which he resides, give notice to such bishop "of his intention," to apply for admission as a candidate for holy orders.

If from any cause he would prefer applying to some other bishop for admission, *he cannot do so* without the consent of the bishop in whose diocese he resides.

If there be no bishop in the diocese, he must then "give notice of his intention" to any "such body as the church in the diocese," may have appointed for that purpose. If there be no such body appointed, then he must "give notice of his intention" to the president of the Standing Committee.

Having thus given notice, let him obtain from the Bishop or proper ecclesiastical authority to which the notice has been given, a certificate to that effect.

II. If he be *known personally* to the members of the Standing Committee, let him next go before them with his diploma, and with the certificate of his having made known his intention. If favorably known to them, so that they approve of him, he will receive from them a testimonial in these words:—

"The undersigned, members of the Standing Committee of the Protestant Episcopal Church in the diocese of do hereby certify from their personal knowledge of A. B., who desires to be admitted a candidate for holy orders, that they 'believe he is pious, sober, and honest; that he is attached to the doctrines, discipline, and worship of the Protestant Episcopal Church, and a communicant of the same; and in their opinion possesses such qualifications as will render him apt and meet to exercise the ministry to the glory of God and the edifying of the church.' In witness whereof they have hereunto set their hands this day of A. D ."

If he be *not known personally* to the members of the Standing Committee, then before he presents himself to that body it is necessary for him to procure a certificate in these words:—

"The undersigned do hereby certify to the Standing Committee of the diocese of that they believe A. B. who desires admission as a candidate for holy orders 'is pious, sober and honest; that he is attached to the doctrines, discipline and worship of the Protestant Episcopal Church, and a communicant of the same; and in their opinion possesses such qualifications as will render him apt and meet to exercise the ministry to the glory of God and the edifying of the Church.' Given under our hands this day of A. D. ."

This certificate must "be signed by at least one presbyter and four respectable laymen of the Protestant Episcopal Church."

With his diploma, with the certificate of the bishop that his intention has been been made known, and with this certificate from one presbyter and four laymen, let the candidate go before the Standing Committee, and if they approve of him he will be furnished with a testimonial similar to that already set forth, except that in lieu of the words "*from their personal knowledge,*" will be used the words "*from testimonials laid before them.*"

III. With this testimonial, let him return to the bishop, who may, upon it, and in no case without it, admit him as a candidate for orders. The bishop will then record the same in a book kept for that purpose, and will notify the candidate of such record.

If there be no bishop, the candidate will lay his testimonial before the president of the Standing Committee, and it is the duty in such case of that body to make the entry, and notify the candidate thereof.

A candidate should by no means neglect attention to this matter of entry and notification to him. *He is not a candidate until he is duly notified,* and should any question arise afterward as to the time during which he had been a candidate, and his consequent right in that respect, to orders, that entry and notification would be the proper legal evidence in the case, and would be conclusive.

[TO BE CONTINUED.]

Practical Christianity.

EXCERPTA.

We continue our extracts from Bishop Latimer.

SAINT ANTHONY.

We read a pretty story of St. Anthony, which being in the wilderness, led there a very hard and strait life, insomuch that none at that time did the like; to whom came a voice from heaven, saying, Anthony, thou art not so perfect as is a cobbler that dwelleth at Alexandria. Anthony hearing this, rose up forthwith, and took his staff, and went till he came to Alexandria, where he found the cobbler. The cobbler was astonished to see so reverend a father come to his house. Then Anthony said unto him, Come and tell me thy whole conversation, and how thou spendest thy time. Sir, said the cobbler, as for me, good works have I none, for my life is but simple and slender. I am but a poor cobbler. In the morning when I rise, I pray for the whole city wherein I dwell, specially for all such neighbors and poor friends as I have, After, I set me at my labor, where I spend the whole day in getting my living, and I keep me from all falsehood, for I hate nothing so much as I do deceitfulness: wherefore, when I make to any man a promise, I keep it and perform it truly. And thus I spend my time poorly, with my wife and children, whom I teach and instruct, as far as my wit will serve me, to fear and dread God. And this is the sum of my simple life.

In this story, you see how God loveth those that follow their vocation and live uprightly, without any falsehood in their dealing. This Anthony was a great holy man, yet this cobbler was as much esteemed before God as he.

SWEARING.

Let parents take heed how they speak in the presence of their children, and masters ought to take heed how they give ensamples unto their servants: for there be some masters and parents, that will swear in the presence of their children, yea, they will teach them to swear. Our Saviour, how earnestly he commanded us to beware of swearing. Therefore parents ought to take heed, and specially such as be rulers over houses, or be officers. If they do swear, all the household will swear too, for it is commonly seen that the servant followeth the behaviours of his master, when they be ill; but the servants are not so hasty to follow their masters in goodness. And this swearing is so come in an use, that we can say nothing at all, but we must swear thereunto, by God, or my faith, or such like gear. But there be some, which when they be reprehended because of their swearing, they will say, men will not believe me except I swear; which is a token that they have been great liars. For every true man is to be believed without swearing: and therefore take this for a certain rule, that when a man is not ashamed, or hath not a conscience to break this law of God, that is to swear, he will not be ashamed, neither have any conscience to lie, to do against the commandment: for because swearing is as well forbidden as lying, and lying as swearing; therefore he that maketh no conscience in the one, will make less conscience in the other. I myself have had sometimes in use to say in my earnest matters, yea, by St. Mary, and such like things; which indeed is naught. For we are commanded not to swear at all.

APPAREL.

Here I might have occasion to speak against this excess of apparel, which is used now every where, which thing is disallowed in Scripture. There be some that will be conformable unto others, they will do as others do, but they consider not with themselves, whether others do well or not. There be laws made and certain statutes, how every one in his estate shall be apparelled, but God knoweth the statutes are not put in execution. St. Paul he commandeth us to put on Christ, to leave these gorgeous apparels: he that is decked with Christ, he is well; and first we be decked with Christ in our baptism, where we promise to forsake the devil with all his works.

Now when we keep this promise, and leave wickedness, and do that which Christ our Saviour requireth of us, then we be decked with him, then we have the wedding garment; and though we be very poor, and have but a russet coat, yet we are well, when we are decked with him.

There be a great many which go very gay in velvet and satin; but for all that, I fear they have not Christ upon them, for all their gorgeous apparel. I say not this to condemn rich men of their riches; for no doubt poor and rich may have Christ upon them, if they will follow him and live as he commandeth them to live. For if we have Christ upon us, we will not make provision for the flesh, we will not set our hearts upon these worldly trifles, to get riches to cherish this body withal.

A SAUCY FELLOW.

You have heard now who is the maker of this feast or banquet; and again you have heard what meat is prepared for the guests; what a costly dish the house-father hath ordained at the wedding of his son. But now ye know, that where there be great dishes and delicate fare, there be commonly prepared certain sauces, which shall give men a great lust and appetite to their meats, as mustard, vinegar, and such like sauces. So this feast, this costly dish hath its sauces; but what be they? Marry, the cross, affliction, tribulation, persecution, and all manner of miseries; for, like as sauces make lusty the stomach to receive meat, so affliction stirreth up in us a desire to Christ. For when we be in quietness we are not hungry, we care not for Christ. But when we be in tribulation, and cast in prison, then we have a desire to him, then we learn to call upon him; then we hunger and thirst after him; then we are desirous to feed upon him. As long as we be in health and prosperity, we care not for him; we be slothful, we have no stomach at all; and therefore these sauces are very necessary for us. We have a common saying amongst us, when we see a fellow sturdy, lofty, and proud, men say, this is a saucy fellow; signifying him to be a high-minded fellow, which taketh more upon him than he ought to do, or his estate requireth; which thing, no doubt, is naught and ill; for every one ought to behave himself according unto his calling and estate.

But he that will be a christian man, that intendeth to come to heaven, must be a saucy fellow; he must be well powdered with the sauce of affliction and tribulation; not with proudness and stoutness, but with miseries and calamities; for so it is written, "*Omnes qui pie volunt vivere in Christo, persecutionem patientur*," Whosoever will live godly in Christ, he shall have persecution and miseries: he shall have sauce enough to his meat.

Now you know, at a great feast, when there is made a delicate dinner, and the guests fare well, at the end of the dinner they have certain subtleties, custards, sweet and delicate things; so when we come to this dinner, to this wedding, and feed upon Christ, and take his sauces which he hath prepared for us; at the end cometh the sweet meat: what is that? Marry, remission of sins, and everlasting life: such joy, that no tongue can express, nor heart can think; which God hath prepared for all them that come to this dinner, and feed upon his Son, and taste of his sauces.

DRESS.

But I warrant you, there was many a jolly damsel at that time in Bethlehem; yet amongst them all there was not one found that would humble herself so much, as once to go see poor Mary in the stable, and to comfort her. No, no; they were too fine to take so much pains. I warrant you they had their bracelets, and vardingals,* and were trimmed with all manner of fine and costly raiment, like as there be many now-a-days amongst us which study nothing else but how they may devise fine raiment; and in the mean season, they suffer poor Mary to lie in the stable; that is to say, the poor people of God they suffer to perish for lack of necessaries.

But what was her swaddling clothes wherein she laid the king of heaven and earth? No doubt it was poor gear; peradventure it was her kercher which she took from her head, or such like gear; for I think Mary had not much fine linen, she was not trimmed up as our women be now-a-days. I think indeed Mary had never a vardingal, for she used no such superfluities as our fine damsels do now-a-days; for in the old time women were content with honest and single garments. Now they have found out these roundabouts, they were not invented then, the devil was not so cunning to make such gear, he found it out afterward. Therefore Mary had it not. I will say this, and yet not judge other folks' hearts, but only speak after daily appearance and experience; no doubt but it is nothing but a token of pride to wear such vardingals, and therefore I think that every godly woman should set them aside. It was not for nought that St. Paul advertised all women to give a good ensample of sadness, soberness and godliness, in setting aside all wantonness and pride. And he speaketh of such manner of pride as was used in his time: "*Non tortis crinibus*," not with laying out the hair artificially; "*Non plicaturâ capillorum*," not with laying out the tussocks. (1 Tim. ii.) I doubt not but if vardingals had been used in that time, St. Paul would have spoken against them too, like as he spake against other things which women used at that time to show their wantonness and foolishness Therefore, as I said before, seeing that God abhorreth all pride, and vardingals are nothing else but an instrument of pride, I would wish that women would follow the counsel of St. Paul, and set aside such gorgeous apparel, and rather study to please God, than to set their mind upon pride; or else, when they will not follow the counsel of St. Paul, let them scrape out those words wherewith he forbiddeth them their proudness: otherwise the words of St. Paul will condemn them at the last day. I say no more, wise folks will do wisely, the words of St. Paul are not written for nothing; if they would do after his mind, they must set aside their foolish vardingals: but if they will go forward in their foolishness and pride, the reward which they shall have at the end shall not be taken from them.

THE NATIVITY.

And as touching his nativity, the gospel tells us

* These were hoops round the lower garments of the ladies, which were sometimes of an enormous magnitude.

how he was born in a stable among beasts, lacking all manner of necessary things which appertained to young children ; insomuch that he had never a cradle. Wherefore Mary his mother wrapped him, as it is most like, in her own apparel, and laid him in a manger, where he was showed, not to the rulers of this world, neither to kings, potentates or bishops ; but rather to simple shepherds and poor servants, keeping their sheep in the field. To these poor wretches the angel of God was sent, which proclaimed these great things unto them ; saying, "Be not afraid, for behold I bring you tidings of great gladness that shall come to all people ; for unto you is born this day in the city of David a Saviour, which is Christ the Lord."

And thus his first coming is but very poorly, without any jollity or pomp ; but his second coming (as I have told you many a time before) shall be a glorious coming, a beautiful coming. For he shall come accompanied with all his angels : he shall come with such clearness, that the sun and the moon shall be darkened at his coming. Not that the sun itself of his substance shall be darkened. No, not so ; for it shall give his light ; but it shall not be seen for this great light and clearness, wherein our Saviour shall appear. Now at the first he is come, not with glory or majesty, but with great poverty and misery, which he hath sustained for our sakes.

Now some will say, when they hear what poverty our Saviour suffered, and how Mary his mother was compelled to take a stable for lack of a better lodging, O what a wicked city was this ! What a company of cruel people were these ! But when we consider all things well, we shall find that we be even as wicked as they were. For are not we given now-a-days to covetousness, so that we regard not the poor, needy, and miserable people ? Seek we not our own commodities, and despise and neglect the poor ! Therefore if thou wilt cry out upon the Bethlehemites, then cry out on thyself, for thou art as wicked, yea, more wicked than they were. For the most part of all Bethlehem knew nothing of our Saviour Christ that he was born ; but we know it, therefore we are inexcusable. God hath sent unto us his preachers, which teach us the way to heaven, they show us wherein standeth our redemption, they exhort us to godliness, to do good works, to be pitiful, and liberal unto the poor, to help them, and comfort them. But what do we ! Marry, we despise the preachers, we abhor their doctrine, and so consequently refuse Christ himself; for he saith, "*Qui vos suscipit, me suscipit*," He that receiveth you receiveth me. (Matt. x.) This Christ speaketh by his preachers. Therefore, as I said before, we need not to cry out against Bethlehem, but let us cry out on ourselves, for we are as ill in all points as they were.

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CHRIST AMONG THE POOR.

And so it appeareth that we may not seek Christ in the glistering of this world. For what is so common as water ? What is so common as bread and wine ? Yet he promised to be found there when he is sought with a faithful heart. So will you have Christ ? Where shall you find him ? Not in the jollities of this world, but in rags, in the poor people. Have you any poor people amongst you in your town or city ? Seek him there amongst the rags : there shall you find him. And I will prove it on this wise. He saith himself with his own mouth, Whatsoever ye do to these little ones, "*minimis*," that do ye unto me. By these words appeareth manifestly, that whatsoever ye do unto the poor people which are despised in this world, ye do it to himself. Therefore I say yet again, when ye will seek Christ seek him in the rags, seek him in the manger amongst the poor folk, where you shall find him. But you must understand that when I speak of poverty, I speak not of this wilful poverty of the monks and friars : for that was a hypocritical poverty, that poverty was full of all manner of delicate things. "*Nihil habeant, et tamen omnia habeant*," They had nothing, and yet they had all. They were wise enough, they could make shift for themselves, I warrant you. Therefore I speak not of that poverty : for it was a wicked, abominable, and hypocritical poverty. But I speak of the very poor and needy flock of Christ, which have not wherewith to live in this world. Those I would have you to refresh, to cherish, and to help them with your superfluity. Amongst that poor company seek Christ, and no doubt you shall find him.

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CHRIST'S PREACHING.

What moved our Saviour Christ to use this parable, and to take a similitude of husbandry to teach the people withal ? It is requisite in a preacher to apply himself after his audience, that is to say, when his audience is learned, or when he preacheth before learned men, then it is meet for a preacher to set out his matters learnedly. And again, when he is amongst the ignorant and unlearned people, to use himself so that they may perceive both him and his doctrine : for a good and godly preacher must endeavor himself to do good, and not to set out his learning, whereby to gain the praise of the world, and to be noted a learned man.

Therefore our Saviour kept this rule ; he having a respect to his audience, used a common manner of teaching. For at that time, some used to teach the people in apologues, bringing in how one beast talketh with another ; which manner of teaching the heathen much used. And at this time when Christ preached, the Jew's manner was to teach commonly by similitudes. Therefore our Saviour not intending to bring any new manner of teaching in among them, did therefore use their common manner of teaching, which was by similitudes. For as the coming of our Saviour Christ into this world was low and humble, so his preaching was simple and plain ; and here he used this familiar and plain similitude of husbandry, giving therewith an ensample to all preachers of his word to beware of vain-glory, and only to seek to edify and to profit their audience : like as he himself did, which was not ashamed, after his coming down from heaven, to teach his audience by husbandry, and thereby to exhort them to goodness. So let not the preachers now in this time be ashamed to apply their matter after the capacity of their audience, that they may do them good.

How cunningly doth the prince of darkness take on him the form of an angel of light ! How often have seeming saints proved devils ! even in those things (lightly) most faulty ; which they make a show of being most free from ; some more proud of being thought plain, than a flaunting gallant in his new fashion. Others refusing a deserved commendation, only with a desire to be commended for refusing it : the one hating pride with a more proud hatred, the other shunning praise with a greater vain glory. It is bad to have vices, worse to dissemble them. Plato possessed his rich bed with less pride then Diogenes trampled on it.—*Arthur Warwick.*

I meet sometimes with men whose crazed brains seem soldered with quicksilver ; whose actions' strains run only in on odd crotchets ; whose judgments being hoodwinked with their own opinion, and passion, admit of nought for reason, but what their unreasonable self-will dictates to them. And then what they will do they will do ; and do it they will with that torrent of violence, that overturns all obstacles of counsel, which cross their courses. From these I will learn not to make Will my coachman, unless Reason run before to show the way : and if my action must pass by the waters of uncertain danger, of all vessels I will not use the wherry. As sloth seldom bringeth actions to good birth ; so hasty rashness always makes them abortive, ere well formed.—*Ibid.*

Education.

We beg leave under this head to invite the attention of our readers to one of our literary institutions, on which, from the circumstance of our former association with it, we look with affectionate interest. We allude to Washington College, Hartford, Connecticut, an institution that, since its organization, has done more in educating clergymen for the church than any other of our colleges, and has exhibited the singular modesty of making the least noise about it. Our extract is from the "Practical Christian and Church Chronicle."

WASHINGTON COLLEGE.

We received the Catalogue of this Institution a few days since, from which we take the following statistics :—

Resident Graduates, - - -	3
Seniors, - - - - -	17
Juniors, - - - - -	27
Sophomores, - - - -	23
Freshmen, - - - - -	13
Total, - - - - -	83

For beauty of location—ease of access—healthfulness of climate—thoroughness of instruction—faithfulness of officers and teachers, and moral tone of the students, Washington College, is, we believe, without a rival. At the close of the last academical year, there were 80 members of the College, 35 of whom were communicants in the Protestant Episcopal Church. The ratio, we take to be about the same at this time. The moral and religious influence exerted there, may be inferred from the fact that a larger proportion of those educated at Washington College, have entered the ministry, than of any other institution of our acquaintance. The following, relative to the financial condition of the College, is from President Totten's last report to the Convention :—

"Though perhaps not particularly connected with the business of this Convention, it may not be amiss to give some account of the general condition of the College, as it must depend for patronage and support almost entirely upon the Episcopal Church. There are now but three students belonging to it who are members of other denominations. It must be therefore, to the Church and the ministers of the Church, that we are to look for the patronage and influence that will continue the College in successful operation. During the Presidency of the Rev. Dr. Wheaton, large subscriptions were made to the funds of the College. Its debts were paid, and two Professorships one of $20,000, and the other of $14,000, were established. The Corporation has also other

property. The net income from the whole permanent fund of the College, amounts to about $2,200. The income from tuition and other college charges, if punctually paid, would amount to about $4000, which added to the income of the fund, would be quite sufficient to meet the current expenses of the College.

"The amount actually realized from tuition, &c., falls short of $3,000, say $2,800. This arises from the fact that the Trustees have authorized the President to remit the tuition of indigent students designed for the ministry. Nearly $1,000 is thus annually given away by the institution for the benefit of the Church. There are also, losses occasioned by the inability of graduates who have been credited with the amount of the College charges, to meet their engagements. Some are missionaries in foreign lands, some are settled over feeble parishes, and some deceased. The losses from these causes alone, amount to more than $4,000 since the establishment of the College. I am thus particular in giving an account of the pecuniary concerns of the Institution, lest the fact that the present income of the College is not equal to its necessary expenditures should excite surprise, and especially when the large subscriptions made to its funds within a few years are taken into the account. It will probably be necessary to call upon the friends of the Church and the College, for farther subscriptions in the course of a few years. The Trustees have in their possession unproductive property which they hope to dispose of to meet the present annual deficit.

"The College is however in want of funds for other purposes than to meet its current expenses. The library needs to be renewed. The Philosophical apparatus needs some additions. The mineralogical cabinet is far from being extensive. It has occurred to me, that with very little exertion, the clergy might do something for the library. There are, in many families, books of very little value to them, and on which they set but little value, that would be of great use in a public library, and which would, no doubt, be cheerfully given to the College on the solicitation of the clergyman. I would also request such of my brethren as have any knowledge of mineralogy or the natural sciences in general, to bear in mind the wants of the College, and as they have opportunity, to collect specimens for the cabinet. I cannot but think that in the way I have suggested, additions might be made in a few years, both to the cabinet and the library, which purchased directly would cost several thousand dollars.

Ecclesiastical Intelligence.

NEW-YORK.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW-YORK AND BROOKLYN.

Fourth Sunday after the Epiphany, January 31, Church of the Annunciation.

Sexagesima Sunday, February 14, Church of the Nativity.

First Sunday in Lent, February 28, St. Paul's Chapel.

Third Sunday in Lent, March 14, St. John's Chapel.

Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn.—Churchman.*

Episcopal acts by the Bishop of this Diocese.

City of New-York. — Second Sunday after the Epiphany, January 17, confirmed eight in Calvary Church.—*Ib.*

NEW-JERSEY.

The Rev. Hamble J. Leacock has been transferred to New-Jersey by letters dimissory from the diocese of Tennessee.

GEORGIA.

Our readers will remember that in our last paper but one, we mentioned on the authority of a private communication, the purchase and endowment of a literary institution of the Church in Georgia. The information below, which we find in the Southern Churchman, is more full than was that contained in the communication from which we spoke.

DIOCESE OF GEORGIA.—A private letter from Savannah gives us the following interesting information. The institute is to be located at Montpelier, Monroe county, Ga.

"*Georgia Episcopal Institute and Christ College.*—An institution bearing this name has been recently incorporated by the legislature of this state, for the purposes of Christian and general education, under the auspices and in conformity with the principles of the Protestant Episcopal Church in the United States, a donation of property of upwards of 700 acres of good land, with the necessary buildings for the accommodation of 40 or 50 girls and boys, situated in one of the most healthy spots in Georgia, having been made, through the divine influence, by a generous Christian, to the church; the same being invested in thirteen Trustees, with the Bishop of the Diocese, who is ex-officio chairman of the Board.

"We are indebted, under God, to the Rt. Rev. Bishop Chase's visit to our city, in March last, for the commencement of this undertaking, and we pray that, through the continued blessing of the Father of our Lord Jesus Christ, it may be conducted to His honor and glory and the welfare of the Church, which 'He hath purchased with His own blood."

"It is expected that the primary school for girls and boys will be opened on the first of March next, by the Rev. Charles Fay and his wife, a daughter of the Rt Rev. Bishop Hopkins, of Vermont.

"I have taking the liberty of communicating these particulars to you, believing that it will be gratifying to you to learn that another institution (in a weak and feeble diocese) is about to be established, where, with the blessing of God, 'the truth, as it is in Jesus,' will be taught, and which we pray, may be the means of enlarging the borders of the Zion, which we love and revere, and for the prosperity of which we know we can ask the aid of your prayers.

"Our Bishop elect is now here, in excellent health, expecting to be consecrated on the next Lord's day, if the Lord will, and we trust that it will be the commencement of a new and happy era in the Church in this Diocese."

KENTUCKY.

We perceive in the last Western Episcopal Observer, a communication on the late letter of Bishop Smith, suggesting or proposing (we scarce know which to say) a union between the Church and the Methodists. From the signature (B. B. S.) we presume the communication is from the Bishop himself. Indeed no other person could speak so positively of the bishop's views, &c., in writing the letter but the Bishop himself. In the communication it is said to be a "misapprehension that the bishop would presume on his own authority to open negotiations of such a magnitude with another denomination." In another number of the paper, the merits of the letter to the conference, will be discussed by B. B. S.

From these circumstances we infer that the dissatisfaction expressed by Western Episcopalians at the course pursued is such, as in the view of the bishop, to call for explanation on his part. At the East, the measure was generally, if not universally disapproved. The bishop seemed too ready to allow, that our peculiarities of belief and practice as Episcopalians, might be considered in the light of mere *prejudices*. No well informed member of our communion can so consider them.

OHIO.

In adverting in the first number of this volume to the Educational and Missionary arrangements of the Diocese of Ohio, as set forth in the report of the committee to whom this subject was referred at the late convention of the Diocese, we took occasion to say, that if the plan of convocations be carried out with efficiency and zeal, it cannot fail to result in very important consequences to the Diocese.

It affords us sincere pleasure to be able to report progress as to the doings of the Eastern Convocation. Our brethren of that part of the Diocese of Ohio, set us the example of an early and efficient beginning, and the following communication which we have just received, shows a zealous and successful continuance in well-doing in this good work.

"On Monday, the 28th of December, a meeting was held at St. James' church, Cross Creek, Jefferson county, for the purpose of raising funds for Diocesan missions. The services were commenced with singing and prayers by the minister of the parish. Addresses were then delivered by the Rev. Messrs. Wheeler, Henshaw and Gray, J. Bayless, Esq. of Warren and Mr. H. G. Blinn of Steubenville. The sum of $44 44 cents, was collected at the conclusion of the meeting. This has been the second collection made in the Eastern convocation since its formation by the Bishop.

"A missionary sermon was preached at St. James' Church, Zanesville, on Sunday, the 25th of October, by the Rev. Richard Gray, and about one hundred dollars collected for the same purpose.

"There are at present two missionaries employed within the bounds of the eastern convocation."

At a visitation of St. James' Church, Zanesville, on Christmas, Dec. 25, the Bishop confirmed 8 persons.

On the Sunday following, at a visitation of Trinity Church, Columbus, he confirmed 16 persons.

The Rev. Wm. Preston has resigned the rectorship of Trinity Church, Columbus; his resignation to take effect at Easter; and accepted a call to the rectorship of St. Andrew's Church, Pittsburg, Penn., vacant by the resignation of the Rev. Mr. Andrews.—*West. Epis. Observer.*

ILLINOIS.

Bishop Chase opened the preparatory department of Jubilee College on the first day of the present year. The extract from the Bishop's address on laying the corner-stone, contained in the advertisement announcing the fact of opening, furnishes a better notice than we can write.

"Man being immortal, to make him wise for this world is not worth the pains, but to make him wise unto eternal life is worthy of all efforts. This is the great truth which formed the basis of the motives and prompted to the present undertaking, and without which the same would never have been made. The nature of the institution whereof the foundation and corner-stone is now to be laid,

is theological — its end is the salvation of the souls of men by means of a Christian education. It is to be a school of the prophets — ministers of the Gospel are to be trained here. This is its primary object, and without attaining this it fails of its end, which end, therefore, is never to be merged in any other. Persons of all liberal professions in the arts and sciences are also to be taught here, provided they be willing to be taught the religion of the God of Christians — Father, Son and Holy Ghost — the Eloim — the Jehovah."

In furtherance of these views of the founder, constant and unremitted efforts will be used, not merely to develope the intellectual faculties, but also to cultivate the moral and religious affections; all students therefore will receive daily instruction from the Bible, and attend the services at the chapel.

The course of studies in the arts and sciences will be extensive and thorough; embracing the languages, mathematics, philosophy, and belles-lettres.

All students will board with the teacher, and become for the time being members of his family — thus securing a constant and parental supervision.

THE CATHOLIC CHURCH IN THE UNITED STATES.

The Catholic Almanac for 1841, furnishes the following statistics:—

"The Roman Catholic population in the United States is stated to be 1,300,000. The number of clergymen 545, of which 436 are in the ministry, and 109 otherwise employed. The number of churches and chapels is 512; churches building, 27; other stations, 394. There are 17 ecclesiastical institutions, with 144 clerical students. The female religious institutions number 31, and the female academies, 49. There are in the female academies, 2,782 pupils. The literary institutions for young men number 24, and the young men in them, 1,593. The number of Roman Catholic bishops in the United States is 17. During 1840, the accessions to the priestly office have been 85.

FOREIGN.

CHURCH OF ENGLAND.

Society for Promoting Christian Knowledge.—The London Christian Remembrancer presents the following view of the doings of this institution from the report of 1840:—"The Annual Report for 1840 was laid before the Board at the last meeting. The gross income is stated at 92,487*l.* 4*s* 4*d*, [nearly $500,000.] In consequence of the increase in the business, it has been found necessary to appoint an additional assistant Secretary, and to obtain further room for the transaction of the Society's affairs. Some of the principal features of the Report are as follows:—The Society has granted 10,000*l.* towards the endowment of bishoprics in the colonies. An endowment fund has been settled to the amount of 4,000*l.* for the religious instruction of the inhabitants of Scilly Islands, in lieu of the annual payments which have been made since the year 1752, when the Society established a mission there. 5,000*l.* has been granted towards building and endowing a Cathedral at Calcutta. The bishop of Calcutta's communications on this subject are very interesting. He himself gives 20,000*l.* 5,000*l.* has been voted to the bishop of Madras to form the beginning of a church building fund in Ceylon; and 200*l.* for a church at Muddalore. 3,000*l.* towards a college in Australia for the education of persons in the colony, as clergymen and schoolmasters. 1,000*l.* has also been granted to the Bishop of Australia for the purposes of the society in his diocese. Many other money grants have been made in behalf of the Canadas, Nova Scotia, &c. &c., besides numerous grants of books for new churches and schools, lending libraries, &c., in England and Wales.

It having been thought desirable to open a personal communication with the oriental churches, with a view of extending the operations of the Society in the Levantine countries: the Secretary, Mr. Tomlinson, was commissioned to proceed to the Levant, and has left England for that purpose. Letters have been received from him, dated Athens and Syria. He has been well received by the heads of the Greek church.

It has been determined to proceed without farther delay with the plan proposed in the Bishop of London's letter to the Archbishop of Canterbury, for providing a fund for the endowment of bishoprics in our colonies and foreign possessions. Her Majesty the Queen Dowager has announced her intention of contributing the magnificent sum of 2000*l.*; the Bishop of London, 1000*l*; the Society for Promoting Christian Knowledge has voted a grant of 10,000*l.*; the Society for the Propagation of the Gospel in Foreign Parts, 5000*l*; the Church Missionary Society has declared its intention of contributing liberally to the same object; the Colonial Church Society has subscribed 400*l.* We have reason to believe that the first objects to which the fund will be applied will be the endowment, or part endowment, of bishoprics in Malta and in New Zealand.—*Ecclesiastical Gazette.*

The Rev. J. M. Capes has given 5,000*l.* for the erection of a new church, at Eastover, where the church accommodation has been for some time past insufficient for the want of that populous neighborhood.

The new church, recently erected in Manchester for Dr. Warren, was consecrated by the Lord Bishop of Chester, on Friday the 27th Nov.

"The Roman Catholics charge the Church of England with being the foster-mother of Swedenborgianism. — Mr. Hartley, rector of Wynwick, published Swedenborg's treatise on Heaven and Hell, with a preface, containing a recommendation, which is circulated to this day. Mr. Clowes, rector, of St. John's, Manchester, translated nearly all Swedenborg's works, and openly recommended them from the pulpit, for (if I mistake not) nearly sixty years. Besides these, Mr. Dupree, Mr. May, Mr. Fletcher, Mr. Proud, Mr. Leicester, and other clergymen, concurred in diffusing the doctrines. The result is, they have spread to Russia, Sweden, Prussia, Germany, through France, in such a manner as lately to have attracted the attention of the Roman see; they have spread also to many of our colonies, through all the United States, with the exception of two, as also through England and Scotland.

Last year, I find by the report, that an English edition of the Heaven and Hell sold off in a few months. That the Committee printed about five thousand volumes, and the half copy of two thousand more. That in the whole they sold upwards of three thousand volumes, many of which consisted of not less than four or five hundred pages close print. This it appears has been done independently of sales of other books and tracts in support of the same cause; and in reference to which, we are informed by the report, that the Tract Society alone, at Birmingham, circulated in two years 100,000 tracts; besides which, that there are schools established throughout the kingdom, of two, three, or even four hundred each; one or two of which have been made, in certain recent statistical returns on the subject of education, subjects of especial eulogium.—*British Mag.*

CHURCH IN WALES.

The Bishop of Bangor, recently gave 1,000*l.* or $4,444,44, to the Diocesan fund of his Diocese, for the support of widows and orphans of the clergy.—*Pract. Christian and Ch. Chronicle.*

SCOTTISH EPISCOPAL CHURCH.

There has been for some time in agitation among the influential members of the Episcopal Church of Scotland a plan for erecting an Episcopal College in Edinburg, where a course of study similar to that pursued in the English Universities will be adopted. At a convocation of the bishops, which was held there lately, the subject was taken into consideration, and measures, we believe, are now in progress for the establishment of an institution which cannot fail of diffusing among the numerous and increasing body of Episcopalians in Scotland, more accurate knowledge of the principles of the apostolic Church to which they belong.—*Scottish Standard.*

CHURCH OF IRELAND.

The Rev. Dr. Dickinson has been appointed to the vacant bishopric of Meath.

The Sunday School Society for Ireland—The Earl of Rodan is President. The Dean of St. Patrick's is head of the acting Committee. Its guardians are twenty-one, chiefly from the British nobility. The committee consist of Protestants, excluding "professed Arians or Socinians." The receipts of the last year were $15,000. 6,500 Bibles and 20,000 Testaments were granted it by the Bible Society. The whole number of schools in connection with the Society is 3,007, attended by 21,792 teachers, and 227,391 scholars.

CHURCH IN CANADA.

It will be remembered, that about two years ago, the large and elegant church at Toronto, Upper Canada was destroyed by fire. A correspondent of the Colonial Church says, 'the new Cathedral which was speedily erected in its place, by *private subscription*, is probably the handsomest church in America. The interior is elegant, but grave and chaste, and extremely simple. The pews are all of black walnut, which gives a suitable sober effect to the interior. Although it will contain 2,000 people, it is not large enough for the congregation.' We observe, says the Colonial Church, that steps are taking for the erection of another, it being stated that there are yet 4,000 church people in that city alone, for whom it is necessary to provide accommodation. In Lower Canada, we hear that there are between 20 and 30 churches in progress. In both Provinces, there is a lamentable want of clergy to seek out and supply the spiritual wants of the members of the church, and of thousands besides for whose souls 'no man careth.'

The widow of the late Rev. S. Mountain of Cornwall, formerly Rector of Quebec, has given two hundred acres of choice land, to be selected by the Bishop of Montreal, in the township of Halifax, county Megantic, toward the endowment of the church in Upper Ireland, in that vicinity. The same quantity, with the same liberty of choice,

has been given by Miss Purcell, the aunt, and also by Miss Scot, the sister of Mr. Mountain; making in all six hundred acres.

In the township of Kingsey, on the river St. Francis, Mr. Longmore has given the site for a church now in progress of erection, together with an endowment of fifty acres of land.

The congregation of New Carlisle and Paspebiac, in the Bay of Chaleurs, District of Gaspe, served by the same minister, have recently engaged to provide a parsonage house, with a small farm and wood-lot attached, to be conveyed to the church.'—*Western Ep. Observer.*

INDIA.

Bishop Wilson, of Calcutta, thus writes to the Society for Promoting Christian Knowledge, under date of August 4, 1840.

"But the hinderance to persevering effort of any kind in India, is our prostrated strength, our paucity in number, and the excessive over-demand upon our time, from a thousand causes. We have now only twenty-four chaplains in the fields of labor instead of forty-one, which is our nominal establishment; and fifty-three which we ought to have in order to supply our urgent and increasing wants. Oh, when will Christian England maintain her character in her foreign possessions? When will she practically act upon the conviction that the faith and love of Christ our Lord, and the fear of an eternal judgment, and the awakened conscience, roused and guided by the Holy Ghost, are the only foundations of loyalty in the state, and justice in the administration of the law. India is more dependent on the character of her civil and military servants than any other spot in England's widening empire; and yet we have not much more than half the number of chaplains we indispensably need. Hope, however, beams upon my heart. The magnificent grant of a lack and a half in money from the Hon. Company, and of two new chaplains, in addition to the site, is worth to me the sum of four lakhs, and is a blessed augury that that imperial association, will, ere long, consult the spiritual and real, as well as the mere temporal and apparent interests of its servants. I trust, indeed, the venerable Society will be an honored instrument of assisting to consummate this most glorious result.

"I shall deeply lament if my funds will not furnish me with painted windows, an organ, a chime of bells, a gothic screen between the nave and choir, a fine east window, transepts, chapter-house, etc. etc. At the same time, no excess, no vanity, no useless extent of building—a modest, humble, Protestant cathedral is all I aim at; but one becoming the greatest of Protestant nations in her most gorgeous possession. These external matters are indispensable, but quite subordinate. My object is the glory of Christ in his Gospel. My object is to found missionary benefices. My object is to carry on the establishment of our Church in India. My object is, after building churches (aided by your Society,) up and down Hindostan, to urge the occasion of a new one being required in Calcutta, to enlarge its proportions, and erect it in a way that it may be the Metropolitan Cathedral of British India. My object is to have accommodation for two thousand souls. My object is to see six or eight holy and laborious clergy, Europeans, Indo-Britons, and native, educated at Bishop's College, and ordained in India, constituting a corporate and fixed body, for holding conferences with learned natives, for delivering lectures on the evidences of Christianity, for training schools of the prophets, for holding out the advantages of benefices deserving laborers, and for exhibiting to the heathen the reverence we entertain for our religion. But with God is all success. To him only I look up. His grace alone can bless such an undertaking, whether at home or in India. I am—I feel I am—unworthy of all his mercies: but whilst I go on tremblingly as regards myself and my successors (for I may be gone to-morrow,) I tread firmly and with faith, as respects the omnipotent power and infinite love of Christ my Lord. To him I beg to commend the venerable Society; and entreating the benefit of their prayers, subscribe myself, their most faithful.

"D. CALCUTTA."

Anthology.

THE FATHER TO HIS MOTHERLESS CHILDREN.

Come, gather closer to my side,
My little, smitten flock—
And I will tell of him who brought
Pure water from the rock;
Who boldly led God's people forth
From Egypt's wrath and guile,—
And once a cradled babe did float,
All helpless on the Nile.

You're weary, precious ones, your eyes
Are wandering far and wide,—
Think ye of her who knew so well
Your tender thoughts to guide?
Who could to wisdom's sacred lore
Your fixed attention claim:—
Oh, never from your hearts erase
That blessed mother's name.

'Tis time to sing your evening hymn,—
My youngest infant dove,
Come press thy velvet cheek to mine,
And learn the lay of love.
My sheltering arms can clasp you all,
My poor deserted throng,
Cling as you us'd to cling to her,
Who sings the angel's song.

Begin, sweet birds, the accustomed strain,—
Come, warble loud and clear,—
Alas, alas, you're weeping all,
You're sobbing in my ear;—
Good night—go say the prayer she taught,
Beside your little bed
The lips that used to bless you there
Are silent with the dead.

A father's hand your course may guide
Amid the thorns of life,—
His care protect these shrinking plants
That dread the storms of strife;
But who upon your infant hearts
Shall like that mother write?
Who touch the springs that rule the soul?
Dear mourning babes, good night.

Christian Journal.

Literary.

MENTAL PHILOSOPHY: *Embracing the Intellect, the Sensibilities and the Will, in three volumes, by Thomas C. Upham, Professor of Mental and Moral Philosophy in Bowdoin College. New-York: Harper and Brothers.* 1840.

In these well digested and carefully written volumes, Professor Upham has done good service to the cause of mental science. The want of a suitable text book which, while it presented the leading principles of the science with sufficient detail and illustration, should yet leave them unencumbered with the technicalities of metaphysical discussion, has long been felt by teachers of the higher classes in our academies, and by the professors in our colleges. The work before us, with the admirable abridgment of it in one volume, will, we think, go far toward supplying this desideratum. It is clear, accurate, and eminently practical. By thorough and patient induction of facts, the author has aimed to give a full and connected view of the mental operations, and to evolve from these the true principles of the philosophy of the human mind.

Of the manner in which he has discharged the task he has chosen, we are enabled to speak in terms of high commendation. The evidence of calm, dispassionate, and profound investigation is abundant upon every page, while the subject of his reasonings is clothed in a style equally simple and beautiful. To a critical acquaintance with all the standard works on intellectual philosophy in our own language, the author appears to unite an intimate knowledge of the psychological systems of Germany and France; and while the extent of his researches has secured extraordinary comprehensiveness in his views, it has not led him to a blind adoption of the systems of others. With no effort at novelty, his work abounds with new and lucid trains of argumentation and original thought.

In our view the great merit of the work, as a text book, consists in its eminently *practical* character. In this respect it has no equal. Abstruseness has too often, most unfortunately for education, been considered to be a necessary element of metaphysical speculations. The admirable little work of Dr. Abercrombie did much to remove this prejudice, and to show that the most subtle questions in mental science might be stated and discussed in the ordinary language of men divested of the obscure and perplexing nomenclature of the schoolmen. Professor Upham's book is in this respect a decided improvement on that of Abercrombie, and while it supplies a place which the latter never aspired to fill, it opens before the mind of the pupil those higher ranges of thought and investigation, to which the study of Abercrombie, as an elementary work, has introduced him.

The three fold view of the mind adopted as the basis of the work, viz: the intellect, the sensibilities, and the will, has led to a classification of the mental powers somewhat different from that laid down in our standard text books, but promising, as we think, greatly to facilitate the comprehension of the subject, and to aid the mental development of the student. This classification is simple and natural. It is entirely in harmony with the *inductive* character of the book, and enables the learner to understand his positions as he advances, and to know the ground he stands upon. There are no narrow prospects, half illumined by misty lights, and bounded by cloudy horizons. The *air* of the book, if we may venture the figure, is a pure and healthful element, and every breath which the pupil inhales, inspires him with vigor for fresh exertion, instead of choking him with miasma from tangled metaphysical bogs, and logical swamps of the Hume and Berkeley species. The object of the writer, says an able notice of the work in the New-York Observer, is evidently truth, and truth in its most simple and consequently most impressive forms. Its constant appeal to consciousness, and its trains of accumulative evidence are such, that the mind can feel its way onward with a degree of safety and satisfaction rarely to be found in ordinary trains of moral reasoning.

As a school-book, the abridgment is admirably adapted to the object for which it was prepared, and we wish the author and publishers all success in their undertaking.

OLD ENGLISH LITERATURE.

NUMBER ONE.

OWEN FELLTHAM.

THE old English literature, in the period circling about the time of Fuller, may be compared to a grave-yard which a strong wind hath swept, leaving its tombs, in different degrees, denuded of their proper clothing of earth. In this corner you

discern a corpse, with, perhaps, its right arm just brandishing above a subterranean tenement to show that the clay has not wholly triumphed over the mortal frame; in a second quarter, you observe another, with merely its facial bones protruding; while a third, who has been, peradventure, entombed after a more fortunate fashion, is sitting erect in its grave with its more intellectual parts, the head and bust peering above the vulgar dust around. Such are the relative situations of writers like Taylor, Quarles, Fuller and others. Owen Felltham, one of the best of them, and whom we may suspect to have been buried alive, has of late received some attention from the hands of those *resurrectionists*, the Antiquarians; by dint of the natural strength and capacity of his lungs, he has been enabled to send a voice into the upper air and get the better of Time, the undertaker, and Oblivion, the sexton. But though numbered among the living, Felltham has escaped from this catacomb of authors only like Saul from David, with the loss of no inconsiderable portion of his doublet. Save by his works, we know little more of him than that he was the youngest of six children; so that (to adopt the wise and solemn reading of commentators) there were in his father's family five older than himself.

He wrote in the beginning of the 17th century, for the second edition of his first production bears date 1628: but the strong lines of his character are drawn as clearly in his writings as they could have been in any regular and detailed biography.

He is one of the best of the moralists, for his thoughts come to us clad in a sober sanctity, or a not less winning undress of the author's own temperament. It is clear from the pellucid words which he uses, and through which his thoughts glitter along the page, that he had a mind disciplined to theme the nice distinctions of things; that he saw the veil lifted from the face of Old Morality, and perused her lineaments with a discriminating and ready judgment. And this work, done so well, must have been done early, for the Resolves were written when he had but just entered upon the stage of life, in early manhood.

His grasp of mind is not great, but within its circle it is unequalled. It is a circle that includes the extremes of life, for our author is powerful in both melting pathos and strong comic humor.

Like the harlequin, who at one moment and from one quarter of the stage, exhibits himself to us the god of laughter, pregnant with drollery and sport; at the next stalking from an opposite side upon the boards as the personification of gravity, uttering clerical sentiments and solemn maxims as Felltham rules the heart in sobriety and mirth.

The two following specimens, one from his 'Resolves,' the other from 'a brief Character of the Low Countries,' will speak for each; in the first, after describing the ghastly changes which follow death, he says:

"When thou shalt see all these things happen to one whose conversation had endeared him to thee; when thou shalt see the body put on death's sad and ashy countenance, in the dead age of night; when silent darkness doth encompass the dim light of thy glimmering taper, and thou hearest a solemn bell tolled to tell the world of it, which now, as it were, with this sound, is shrunk into a dumb attention; tell me if thou canst then find a thought of thine devoting thee to pleasure and the fugitive toys of life."

The other passage is a summary portrait of a Hollander:

"You may sooner convert a Jew, than make an ordinary Dutchman yield to arguments that cross him. His spirits are generated from the English beer, and that makes him headstrong. His body is built of pickled herring, and thus renders him testy. These with a little butter, onions and holland cheese, are the ingredients of an ordinary Dutchman, which a voyage to the East Indies, with the heat of the equinoctial consolidates."

This is sufficiently satirical, and withal barbarous; but yet, as Sir Hugh says 'there be good humor!'

A similar vein pervades the whole of the 'Brief Character of the Low Countries.' By the manner in which he paints them in this production he has furnished an admirable *water-piece*, in the style of Hogarth on land, in the breadth of humor adopted, and for the coloring, more after the school of the Flemish artists.

He describes Holland as a floating castle, a Noah's ark; the Hollanders as a marine and half submerged community; a generation of grampusses, and throughout the essay pours unceasingly upon their aquatic habits and position, a stream of broad burlesque ridicule.

The 'brief character' is in truth a marked proof how a single idea fastening itself upon the mind of an observer, and striking him in some peculiar and fascinating light, shall so master him that, like Stephano under the charm of Ariel, to obey its behests, and follow its Jack-o'-lantern guide shall, as in this case, almost literally plunge him 'through fen, through brake, through briar.'

No doubt the first peculiarity which reached the eye of Felltham on landing in Holland, was that it was protected by dyked embankments from the ocean, and traversed by canals. This fixed upon his mind as ludicrously differing from his own country, and the more familiar mode of communication there furnished by nature. He seizes upon this as a matter rare and note-worthy, and with full curiosity he turns it in his hand this side to the sun, and next that, as a child turns a kaleidoscope to catch a new combination and color at every revolution—Thus:

"Almost all among them are seamen born, and, like frogs, can live on both land and water. Not a country visitor but can handle an oar, steer a boat, raise a mast, and bear you out in the roughest straits you come in. The ship she avouches much better for sleep than a bed. Being full of humors, that is her cradle, which lulls and rocks her to a dull phlegmaticness, most of them looking like a full-grown oyster boiled. Slime, humid air, water and wet diet, have so hagged their cheeks, that some would take their paunches to be gotten above their chin."

The sentence succeeding this has a pertinent application elsewhere than in Holland. "The country's government is a democracy, and there had need be many to rule such a rabble of rude ones. Tell them of a king and they could cut your throat in earnest. The very name carries servitude in it; and they hate it more than a Jew doth sausages, a woman old age, or a non-conformist a surplice."

In speaking of their sanitary and penal regulations, he holds the following pointed and well chosen language.

"Even their Bedlam is so curious that a lord might live in it. Their hospital might lodge a lady. So that safely you may conclude amongst them even poverty and madness do both inhabit handsomely—*And although vice makes everything turn sordid, yet the state will have the very correction of it to be neat, as if they would show that although obedience fail, yet government must be still itself and decent.*" The latter thought is admirable, and involves the whole philosophy of prisons and prison discipline.

Turning back from these extracts to the 'Resolves,' we find there a strength and force of mind, exerted with more soberness and gravity, no less express and admirable in its way. A characteristic of Felltham is a simplicity of style and thoughts peculiarly his own, which, though while on the one hand it rarely rises into elegance, never on the other, sinks to mediocrity. His 'Essay on Peace' for example, is beautiful breathing the very soul and spirit of peace. This description of the serene and quiet goddess is rich and chaste.

"Peace is the cement between the soul and Deity, between earth and heaven. It leads us softly up the milky way, and ushers us with music to the presence of Divinity, where all her rarities are heaped and strewed about us. The enjoyment of friends, the improvement of arts, the sweetness of nature's delicacies, the fragrancy of fruits and flowers, the flourishing of nations, and those pleasing contemplations that stream out themselves from all heroic virtues, are all brought in and glorified by Peace."

In his Resolve on Poets and Poetry, he says of the latter, beautifully, "without doubt being a harmony. it is nearer to the mind than prose." A sentence in the essay on ostentation, is well worth quoting for its quaint humor and truth. "It is he that is conscious to himself of an inward defect, which by the brazen loll of his tongue, would make the world believe that he had a church within."

Topics of the Times.

THE CHINESE WAR.

Notwithstanding all the irritating reflections to which these recent occurrences give rise in every English mind, we cannot get rid of a certain predilection in favor of China. We cannot divest ourselves of the recollection, that it is the oldest nation on the whole earth at present existing; one whose annals extend to at least 3000 years, brought down in a regular and uncontradicted history, in which we find an unbroken series of dynasties, ruling over a population exceeding that of any other empire in the world in numbers, yet one, unchangeable, to all appearance, unmixed. When, moreover, we find such a multitudinous population, possessed of the largest, most fertile, and best watered country on the globe, intersected with numerous navigable rivers (two of the first magnitude,) and their affluent streams; an internal navigation unparalleled even in Europe, extending in one line 1200 miles, with a single portage, and connecting the northern capital with the great southern emporium of foreign trade; when we find that this great mass of human beings are supplied with all the necessaries of life, and most of the luxuries, without foreign aid; that they are living in a state of peaceful industry, governed by a code of laws peculiarly their own, and wholly unlike those of any other nation: using a written, original, and philosophically constructed language, which bears no affiinity to any other, and of so high an antiquity, that neither the records, nor the memory of man run to the contrary; when we find the arts almost all in a state of high advancement, and many of them of extreme beauty; for example, their silks, satins, sculptures in wood, in ivory, and horn, such as those exquisitely-wrought

ivory fans and horn lanterns, which we have not yet been able to imitate ; their porcelain vases, to the beauty and transparency of which none of the nations of Europe have yet attained ; when we reflect that the art of printing has been practised by them from time immemorial, and thousands upon thousands of volumes published on the various subjects of government, laws, morals, and religion (pagan as it is,) on agriculture, gardening, and other domestic arts, together with the lighter kinds of reading, as novels, plays and romances ; when, moreover, we find, what is not to be found elsewhere in the whole eastern world, this vast population living in houses of stone, or brick, or wood, neatly fitted up and furnished, the upper and middle ranks dressed in silks and satins, and the peasantry in cotton clothing—advantages, too, which their ancestors possessed when our own were rudely wrapped in the skins of animals ; when we find them enjoying the luxury of lying in beds surrounded with curtains, sitting on chairs and sofas, and eating their meals off tables, while other orientals are still squatting on the ground—when we consider these things, we confess ourselves unable to regard the Chinese without a feeling of respect, nor are we surprised that, to quote only one eye-witness, the Right Hon. Henry Ellis, after traversing the land from Pekin to Canton, should say, "It is impossible to travel through the emperor of China's dominions without feeling that he has the finest country within an imperial ringfence in the world." It seems to us absurd to contemplate such a nation, with such a history and such a country, without far more respect than European writers are in the habit of expressing. Whatever defects we may see in the details of its government, still we must feel that there is some grand principle of good management at the bottom—something which no other nation has been able to match.—*Quarterly Review.*

WAR, WAR, WAR! AND WHY?

Seldom has any crisis in the history of the world afforded to the philosopher more room than the present for laughing or weeping (according to his system or disposition,) at the folly and innate pugnacity of man. The chief business of each nation just now, seems the laudable employment of all its resources to inflict the greatest possible injury on its neighbor. Europe is in commotion, from St. Petersburg to Cadiz. By day and by night the smith wields his hammer, the forge blazes, and the sickle of peace assumes the form and sharpness of the scimitar and bayonet. Quadruple treaties and holy alliances are forming, levies being raised, and cannon cast. The note of preparation is sounded—the instruments of the orchestra are all tuned. A little patience, gentlemen, the curtain is about to rise ; and on a vast and mighty stage the drama is about to be acted.

> Omnibus in terris, quæ sunt a Gadibus usque
> Auroram et Gangem.

Ay, and in regions still more east than the Ganges, and thousands of miles further west than Gades ; while increased knowledge, one would think, was at present only available for the purpose of more effectually exercising the worst and most destructive passions of mankind. There is Spain, for years the victim of civil war, and the scene of atrocities that the human mind cannot contemplate without horror ; Portugal, distracted by military revolts ; France, one scene of hubbub and noisy preparation ripe for a new opera or a new *émeute;* Austria and Prussia, taking part in the general fray, from the same motive which induces the second in a Galway duel to get up a little by-play for his own amusement, that he may not stand by an idle spectator while his principal is engaged ; Russia, sending expeditions even into the centre of Asia—cheering her cossacks to the banks of the Oxus—grinding Poland in another direction beneath her colossal weight—wrestling with the mountaineers of the Caucasus, about to pour her swarms into Anatolia ; whilst England, fairly sick of a long peace, that had, in some measure replenished an exhausted exchequer, and recruited her general health, has now wisely resolved on squandering her resources in getting up a grand warlike "spectacle"—a sort of Eglinton tournament on an enlarged scale, where Egyptians, Turks, Chinese, Russians, &c., &c., may tilt at one another with real lances, and all the inventions that science has discovered for the destruction or protection of our race. Assuredly, there was much occult wisdom in the King of Holland, who, finding he had fallen on such troubled times, imitated, within these few weeks, the most difficult exploit of Sylla or Charles V. of Spain, in the abdication of his power and his throne—a practical touch of humorous satire on those who still find a comfort in retaining both.—*Fraser's Magazine.*

The following summary of intelligence we extract from the correspondence of the New-York Commercial Advertiser.

WAR IN THE SPRING.

PARIS, Dec. 31, 1840.—That war is inevitable in the spring, is generally asserted by the higher classes among the English residents in this city, who, by their connexions with the embassy and the English government at home, are in the best position to know what is likely to occur. All engagements for a later period than April are scrupulously avoided.

To what are we to ascribe this ? Nothing has occurred to excite irritation on either side ; but it is quite possible that England and the other powers may say to France, if you arm and fortify yourself, we must do the same ; and if we are to have the expense of a military establishment, we might as well have a little fighting for our amusement.

It is quite certain that the allies have invited the French cabinet to arrest the course of its belligerent proceedings, which has been declined, for two alleged reasons. The first is, that "Europe is too unsettled ;" but it is properly remarked that as France contains within herself the whole element of European disturbance, she can speedily settle the question. The real answer should have been that "this nation is too unsettled," which sentiment is in fact imbodied in the second reason assigned, namely, that "the active temper of the French people will not permit the foreign minister to suspend his military preparations."

If then, the continuance of the armament, even within the limits imposed by the Chamber, be the ground of war, there seem to be no means of averting it ; for Louis Philippe is in this predicament—that he cannot disband his army without inflaming it ; and he would thereby deprive himself of the only means of quelling the disturbance of the people. Nine-tenths of the French are only waiting for a favorable opportunity of bursting into open revolt. To disband 350 thousand men would be to imbody so many soldiers in the revolutionary ranks, and the 150 thousand remaining of the standing army would be so indignant at what they are disposed to consider an act of cowardice on the part of government, that they could not be depended upon in a serious popular tumult.

The English have already sent vessels of war to cruise in the chops of the channel for the relief of merchant vessels homeward bound.

I have it from an English nobleman who is closely connected with the *habitués* of the palace, that Louis Philippe repents of having made any concession to the English, and goes so far as to say that they are so insolent as to deserve chastisement. This expression of Louis Philippe serves to show an apprehension on his part that he will inevitably be compelled to accept battle ; and he probably regrets that war had not been declared while the Egyptian and the embezzled Turkish fleet, in all fifty sail, were under the protection of France.

Military preparations in Europe seem to continue with unabated activity. The King of Bavaria has long since given orders to the 4th and 5th divisions of his army, completely organized on the war footing, to march toward the frontier. Horses purchased by Bavarian officers in Hungary and Transylvania have been permitted to pass by the Austrian customs, although all exportation for the French government is forbidden.

The King of Hanover has given orders to put the army on the war establishment, and the army medical board has received instructions to organize the medical service for an immediate campaign. Prussia has ordered all her reserves to be in readiness to join the army. The accounts from St. Petersburg are of the same tendency. Marshal Paskewitch has proceeded to that capital, in order to attend a military commission which has been appointed for accelerating the military preparations.

A letter from Munich states that in the spring a corps of 80,000 federal troops will be assembled at Heilbronn, under the command of the King of Wurtemberg, ostensibly for the purpose of manœuvres.

The accounts from Berlin also announce a determination on the part of the Prussian government to be prepared for every contingency. The troops are ready to march at a moment's notice.

Among the naval armaments in progress is the steam frigate *Trans-atlantique*, which will be of 450 horse power, and 20 feet longer than the three deckers. It will be 41 feet in breadth without including the paddle-boxes, The *Friedland*, new three decker, is only waiting for admiralty orders to take in her guns and stores. The *Reine Blanche* 60 gun frigate, is nearly as forward.

In case of war the neutrality of Switzerland and Belgium is considered to be a settled point, which will secure the greater powers from the consequences of those countries being suddenly attacked by an overwhelming French force.

A despatch from the Russian minister, M. de Nesselrode, to the ambassador Count de Pahlen, speaks of France in terms of kindness and conciliation. It states that Russia on the outset of the Eastern question had abandoned her influence with the Turkish government to the chief maritime powers, England and France—that the cabinet of St. Petersburg beheld with extreme regret that France had kept herself aloof, and had refused to cooperate in the settlement of the question—that the French cabinet might rest assured that it never entered into the mind of the Russian government to weaken the high influence to which France was so properly entitled, and which was so necessary to the equilibrium of Europe—that in fact Russia, so far from being desirous of impairing that influence, would be all times rea-

dy to maintain it if France could have any serious uneasiness on that account.

The French ambassador at the Court of St. Petersburg — M. Barante — has been received by the Emperor with most unusual marks of distinction.

Our intelligence from Constantinople leaves no doubt that the deposition of Mehemet will be revoked, but it has been delayed by an untoward dispute between Admiral Stopford and Commodore Napier, the former having refused to ratify the agreement of the latter with the Viceroy. When the Divan received intelligence of the commodore's agreement and of Mehemet's submission, great joy prevailed, and the revocation was decided, but on the following day arrived the refusal of the admiral to confirm Napier's work, which the Divan taking to be an act of the British government, retraced its steps. Now that the sentiments of the allied powers in favor of Mehemet's limited sovereignity are officially communicated, the result may be considered certain.

Miscellaneous.

[CORRESPONDENCE OF THE RECORD.]

TRANSUBSTANTIATION.

Many learned theological arguments have been expended on this subject, and the fathers quoted, hundreds of times, now for the Romanist and now for the Protestant, and as it appears to us to very little purpose. The whole matter lies in a nutshell; and depends upon the signification of the little word "*is*," in the short phrase, "This is my body." Now if it be true that we are to take this word literally, as Bossuet argues in his ingenious Exposition, and hang upon it such a mountain of mysterious and metaphysical signification, as his theory involves; then he is right, and there is no help for us but to submit. But, at the very outset, this great man violates one of the plainest laws of interpretation, viz: that we are never to look for a deep, hidden, far-fetched meaning, when a simpler one lies near at hand. The appropriate question here is, therefore, whether such a meaning presents itself? It does, to even a tyro in a knowledge of New Testament Greek, and of the idiom, which so often characterises it. Turn to the Lexicons and see. Take for instance vol. 1, p. 389. It is there laid down as one of the primary and common significations of the verb of existence, that it often stands for "to mean," and "to represent." And such instances as these are given: "ye are the salt of the earth," and "whoso doeth the will of my Father in heaven the same is my brother and sister and mother." Now, surely, our Saviour did not intend to say, that his disciples were literally and verily, salt; or, that the doer of his Father's will sustained to him, in very deed, the natural relationship mentioned. A child could not misinterpret him so grievously. No more could a child be persuaded to believe, that the seven fat kine of Pharoah's dream were actually seven years of plenty; or his seven lean kine, seven years of famine. Why then, when we find the verb of existence, having so plainly the meaning of "to represent," in such phrases as these, "I am the door," "I am the vine," "I am the way," "The seven stars are the angels of the seven churches, and the seven candlesticks which thou sawest are the seven churches," and in hundreds of others which might be instanced; why must we violate usage and interpretation, and say the phrase, "This is my body," means, that a piece of bread is transubstantiated into the literal body of Christ? *This is the true question for the Romanist to answer*, and he can be pressed with it far more successfully than by such a philosophical argument as Abp. Tillotsons, or than by erudite quotations from the Fathers; who, it must be acknowledged, often expressed themselves in tropes about the Eucharist, which, like our Saviour's own semi-figurative expressions, can be ingeniously forced into a service they were never intended to promote.

This is one way in which to combat Romanism on this great theme of controversy. It is easy also to show how, by adopting its favorite interpretation, we can drive it into the admission of palpable absurdity. For example, the phraseology used at the institution of the Eucharist is thus given by St. Luke, (Chap. xxii., 20,) This cup is the New Testament in my blood. Now, if the word "*is*" must be taken literally, then the cup was transubstantiated into the New Testament. And again in Eph. v., 30, the apostle says, in remarkable phraseology, "For we are members of his body, of his flesh, and of his bones." Now if the phrase "this is my body" causes the transubstantiation of the bread, much more does this peculiarly strong language csuse the transubstantiation of Christians, into the very body, flesh and bones of their Redeemer.

But these hints may suffice. The value of such arguments is, that they are plain enough for the humblest understanding; and because they are drawn from the Bible, alone, which and which only, (though some seem almost to have forgotten it, in these days of new catholicism,) the Church in her articles recognizes as the ultimate standard. Rome has always loved to appeal to the Fathers, on a multitude of subjects; but on none more than the subject of this article. The reason has been hinted at; the Fathers, many of whom were orientals, and fond of strong and gorgeous expressions, have used language which can easily be compelled to yield a sense that suits the lover of mysteries; but was not intended so to do by its authors. It will probably be found, that our reformers went to the Fathers, not so much of their own accord, as because Rome drew them on to that ground, and tried to fight the battle there. They went there, because they were determined to let it be seen they could vanquish the enemy with his own weapons. *For themselves*, for their own hearts and minds, they loved an appeal to the pure word of God, far better; and it was that appeal which made them what they were—protesters against papal corruptions. Their children should not depart from their example. T. W. C.

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